

# THE American Missionary.

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## AMERICAN MISSIONARY ASSOCIATION.

### ANNIVERSARY AT BOSTON.

The Anniversary Meeting of the American Missionary Association was held at Boston, May thirty-first, at eleven A. M. in the Tremont Temple. The attendance was large.

The Association was deprived of the attendance of its revered President, Rev. David Thurston, in consequence of his recent decease, and the chair was taken by Hon. WILLIAM CLAFLIN, Vice-President; who, in a few brief remarks, paid an appropriate tribute to the memory of Mr. Thurston.

Lessons from the Scriptures were read by Rev. E. N. Kirk, D.D., with impressive remarks; and he also led in prayer.

The following Hymn was then sung:

Thou Prince of life, arise,  
Nor let thy glory cease:  
Far spread the conquests of thy grace,  
And bless the earth with peace.

O, Holy Spirit, rise,  
Expand thy heavenly wing,  
And o'er a dark and ruined world  
Let light and order spring.

Oh, all ye nations, rise,  
To God the Saviour sing;  
From shore to shore, from earth to heaven,  
Let echoing anthems ring.

Secretary Whipple then read a statement of the condition and operations of the Association.

### STATEMENT OF THE SECRETARIES:

One year ago the American Missionary Association, meeting in this place, felt constrained gratefully to recognize an overruling Providence ordering the affairs of our nation in favor of freedom and constitutional civil government. The events of

the past year, the afflictive no less than the joyous, give intensity to this feeling and almost force the lips of the dumb to exclaim "What hath God wrought!" The atrocious assassination of our beloved and revered President, Abraham Lincoln, not less than the victories of our Generals, has, by a divine providence, hastened the downfall of the accursed Confederacy founded on oppression, and prepared the way for the reconstruction of new local governments wherein may dwell righteousness; so that to-day, on the eve of an appointed season of mourning for our great loss, we rejoice in the surrender of the last rebel army and the practical ending of the slaveholders' rebellion.

The great field for philanthropic and missionary labor providentially opened at our very doors, demanding so much of the energies of benevolence and extending with unprecedented rapidity, has absorbed the main efforts of the Association and limited for a time the relative importance of its other fields.

The cash disbursements reported at our annual meeting in Oct. last, were about One hundred thousand dollars, and goods forty thousand dollars, making a total of One hundred and forty thousand dollars; of which One hundred thousand dollars was for Freedmen. The Cash receipts for the first eight months of the fiscal year are Seventy-six thousand five hundred dollars, (\$76,500,) against Seventy-four thousand dollars for the corresponding months of last year. The Cash expenditures for the Freedmen for the same time are about fifty-two thousand dollars, and the aggregate amount of Clothing sent about two thousand barrels.

The Association has been called to part with its venerable President, Rev. David Thurston of Maine, who died May 7th,

in the eighty-seventh year of his age and near the close of the sixtieth year of his ministry. It might almost be said of him as of Moses, "his eye was not dim nor his natural force abated." His character was peculiarly formed in harmony with the divine model and he was known only to be loved. He had a deep and lively interest in christian missions, and for more than thirty years was well known as an unwavering friend of the slave; he lived to see the great bastille nearly destroyed, and then entered into his rest. We mourn our loss while we rejoice in his unspeakable gain.

#### FOREIGN MISSIONS.

The Foreign Missions of the Association, in Africa, Siam, the Sandwich Islands, the West Indies, and among the Indians, five in all, have made but little change during the year. The Mendi Mission has suffered by the death of one of its members and the return of two others to this country. Two have joined the mission, and two families expect to go out this Fall. We hope that the magnitude of the work at home will not lead us to regard slightly the work to be done in Africa.

#### WORK AMONG THE FREEDMEN.

Our great work among the Freedmen has increased in magnitude and importance with every move of our armies and every new development of Providence. The march of our soldiers into the rebel country has liberated multitudes and brought them within our reach. Their first want is always food and clothing: the former is generally given them by Government, the latter by this and other benevolent Associations and persons in the North. The fall of Savannah, Charleston, Wilmington, Richmond, and other places, opened the way to reach increasing thousands with instruction in letters and religion, and schools were early opened in all these places.

The Association has had within the year more than two hundred and fifty teachers and missionaries in this field, in Washington, D. C., Maryland, Virginia, North and South Carolina, Georgia and Florida, in the East, and Missouri, Kansas, Illinois, (Cairo), Kentucky, Tennessee, Arkansas, Mississippi and Louisiana, in the West, and among the soldiers in different districts. They have ministered to the necessities of the people in the supply of their temporal wants, instructed them in letters and religion, counselled them in the discharge of the duties of their new relations as freemen, free husbands, fa-

thers, brothers, sons and citizens, aided in the reconstruction of their churches on the basis of freedom, in securing the rights and privileges assured to them by Presidential proclamation, or Congressional action, and in protecting them from the hostility of despoiled masters, and in all and with all, sought to guide them in the way of salvation, faith in Christ, and holy obedience to His commandments.

The work has been successful. All classes, children and youth, the aged and the soldier, have been found apt to learn and eager for instruction, laborers are willing to work industriously on lands purchased by them, or set apart for them, or under the stimulus of wages, and the liberated slaves, unconditionally loyal, are ready by hundreds of thousands to do battle for their country. The marriage relation is regarded with increased sanctity, and growth in Christian life promoted. In all their labors, the missionary character of our work has been kept prominent, by the public ministry of the word and the personal efforts of Teachers to impart Bible truth, and lead the people to Christ. In this we have been greatly aided by the American Bible Society which has with a noble generosity seconded all our efforts by making to us large grants of Bibles according to the fullest wants of the people.

#### WHAT REMAINS TO BE DONE.

In the work for the Freedmen what has been done is of less importance than what remains to be done, minute details of past operations may therefore give place to a brief outline of present demands and immediate duties. The crisis period of the Freedmen has just been reached. Of the liberty assured to them by the President or Congress, the majority are yet to be put in possession: hundreds of thousands still remain on the lands of rebel masters, compelled to work without wages or be driven out utterly destitute. In some states and districts their freedom is not yet even promised. Returning, but not repentant, rebel masters, exasperated by defeat, regarding the slave as in some measure the cause of their disasters, and finding the best of them in the armies of their conquerors, are ready, in many instances, to wreak upon defenceless women and children, the rage which they find impotent towards the Government.

In some districts these people find no redress. They are between the upper and nether millstones, in danger of being ground to powder, and for a season must



inevitably suffer. Their voices cannot be heard in courts of justice, they have no part in reconstructing State governments, and even loyal southern States are framing enactments to bind heavy burdens on them which will make their pretended liberty a solemn hideous farce. These things occur at the time of their greatest destitutions; tens of thousands of them are dismissed in single States, from single departments of Government labor; and they know not where to look for employment.

#### BUREAU FOR FREEDMEN.

But, just at this point, the Freedmen have cause for thanksgiving. Government has come to their aid; a Bureau has been established under the immediate care of a Christian General, their true friend, who is gathering men of like spirit to his aid; and they will do all in their power to right the wrongs of the Freedmen, and secure for them the blessings of personal and civil liberty. The work of this Bureau is an immense one, and will demand the co-operation of the benevolent. Physical wants are to be supplied, the helpless and orphans are to be provided for, labor is to be organized, farming and other implements and stock to be secured, means of education to be furnished, and, to say nothing of the millions of poor white refugees to be cared for, the political, intellectual and moral regeneration of nearly four millions of colored men is to be sought through its agency and agencies co-operating with it. This is to be done amid hostile influences, on lands snatched from rebel masters, by means to be created from confiscated rebel property, and in direct antagonism to all the former laws and usages of the States.

The Bureau should have the countenance and support of all Christians and Philanthropists; Government should immediately place in their hands all the abandoned and confiscated lands needful for the accomplishment of their purposes, all property belonging to the department of Freedmen, all reserved funds, and all the undistributed product of the Freedmen's labor. This being done, charitable supplies of bodily wants may soon cease. The Freedmen will become self-supporting. The control of all Freedmen should pass immediately from post and department military commanders, to the Bureau.

They should be encouraged to ask from Government, in behalf of the colored men under their care, equal rights, on the witness stand, in the jury room and at the

ballot box, and that no *reconstructed* State government should be suffered to exercise authority over them, or adjudicate concerning their interests, until these rights are secured.

They should be encouraged to provide for all the colored people of the South free schools, under competent teachers, and should receive the cordial co-operation of the benevolent of the North in this work. There are at least a million of colored youth to be taught in common schools, nearly as many adults eager to be taught in night and Sabbath schools, and more than an hundred thousand of colored soldiers for whom instruction should be provided.

Government, through the Bureau, by the use of abandoned or confiscated rebel property, should provide buildings and apparatus for schools, and houses, transportation and rations for the teachers; but most of the teachers must be from the North, and for a time the most of their salaries be *paid* by the North. Twenty thousand such teachers will be needed; at moderate rates their salaries would amount to from three to five millions of dollars per year, a great sum, and impossible, if added to the other burdens of the bureau, though but a fraction compared with the voluntary contributions of the benevolent for the Army and Navy, (a tax from which they are soon to be relieved).

#### CHRISTIANS MUST HELP THE GOVERNMENT.

The moral and religious regeneration of the South must be sought largely through the colored people. The removal of the direst evils, engendered and entailed upon them by slavery, comes into the category of religious and missionary work, and must not be left in the hands of Government alone, however favorably disposed. It belongs to the Christianity of the country and must be done through its benevolent and missionary organizations, or it will not be done at all.

Let Christians and Philanthropists estimate the cost and value of this work, its necessity to the freedom, prosperity and unity of our country. Let them, through their own chosen organizations, co-operate in it to the extent of their ability and their duty, and secure for their holy and benevolent purposes the services of men and women of high intellectual, moral and religious culture, and its prosperity will be sure. The dawning of a bright and glorious future will speedily shed its hallowed light over all our broad land. "The morning cometh, and also the night."

Whether brightness or darkness shall characterize the future of our country depends under God upon the earnestness with which we address ourselves to the responsibilities of the present hour.

An eloquent address was then made by THEODORE TILTON of New-York.

He said, There were two prominent questions in relation to the colored man; the slavery question, which is just ending, and the negro question, which is just beginning. The physical war is substantially ended, and now the moral struggle commences, not that slavery is dead, though we may regard it as in its death throes. We must not count slavery as dead till the Amendment that hangs like a golden apple has finally triumphed. We have yet to conquer three States, New Jersey, Delaware and Kentucky. The speaker discussed, with great effect, the question of negro suffrage, to every allusion to which there was applause. He said Sir Walter Scott once told a servant, "We can no longer live under the same roof." "Where then," replied the servant, "does your honor expect to go?" The negro will not leave us, we must therefore prepare him to live with us, we must therefore help him or teach him to help himself. The latter is the better course, and this is what the American Missionary Association is trying to do. We must feed and clothe him to-day and teach him that to-morrow he must provide his own food and clothing. But to feed and clothe nearly four millions, for even to-day, will require no small sum, and this the benevolent must contribute. We must say to the colored man, "hold out both your hands," then place the Bible in one and the ballot in the other, and teach him to use them, and your work is nearly done. These are the Alpha and the Omega, the beginning and the end of the negro question. Put into his hand the sceptre of the ballot and the grand solution of the question is reached. He can then protect himself, not otherwise. A man with a ballot is a Sovereign. There never has yet been any democracy in this country, but there must be. My whole claim for the negro is the cartridge box, the ballot box, the jury box and the contribution box! For the last now's the day and now's the hour. As to suffrage, if you leave the question wrongly decided to-day, it will yet come right, but it may be long after you and I are in our graves. I rejoice to say that the New School General Assembly has taken right ground on this question and that unanimously.

After which the following Hymn was given out by Dr. Kirk, and sung by the audience:

Now be the gospel banner  
In every land unfurled;  
And be the shout,—"Hosanna!"  
Re-echoed through the world;

Till every isle and nation,  
Till every tribe and tongue,  
Receive the great salvation,  
And join the happy throng.  
What though the embattled legions  
Of earth and hell combine?  
His arm, throughout their regions,  
Shall soon resplendent shine:  
Ride on, O Lord! victorious,  
Immanuel, Prince of peace!  
Thy triumph shall be glorious,  
Thy empire still increase.

An able and impressive address was then made by Rev. JAMES EELAS, D. D., of Brooklyn, N. Y.

We copy the following from the *Congregationalist*.

"Commencing with a humorous introduction of himself to the audience, he proceeded to speak in a very attractive manner of the duties we owe the colored man. The negro has ceased to be a slave, and it is certain that he will possess sooner or later the right of suffrage, and it is of immense moment to know how he can best be prepared for the responsibilities that await him. The speaker glanced at the educational work of the Association, and declared that it is only through the prosecution of such a work that the end sought can be attained. It is a work that must be sustained, and to be sustained it appeals to individuals, and upon individual christians rests the responsibility. God has given us the power, and asks us to use it. The negro has long been waiting and hoping. There has never been a more magnificent spectacle in the world than the patient, secret, earnest praying of those four millions of negroes. Their prayer will be answered in full, let christians everywhere hasten its answer."

The interesting exercises were concluded by singing the following stanzas, read by Dr. Kirk.

Yes, thou shalt reign forever,  
O Jesus, King of kings!  
Thy light, thy love, thy favor,  
Each ransomed captive sings:  
The isles for thee are waiting,  
The deserts learn thy praise,  
The hills and valleys greeting,  
The song responsive raise.

The Benediction was pronounced by Rev. Mr. Grimes.

*Mission to Utah.*—Rev. Norman McLeod has, under the auspices of the American Home Missionary Society, gone to Great Salt Lake City, to establish a Christian Mission, and has met an enthusiastic reception. "Sunday, January 22d, 1865, will ever be a memorable day in Utah. If we mistake not, when the anniversaries of battles, of bloody fields and heroic struggles shall have been forgotten, yesterday will be remembered with praise and thanksgiving." Mr. Hall, preaches in the hall of the Young Men's Literary Association. The hall was more than crowded.



**FUNERAL OF REV. DAVID THURSTON.**

LATE PRESIDENT OF THE AM. MISS. ASSO.

L. TAPPAN, Esq.,

My dear Sir—I presume you have ere this heard of the death of our venerable and beloved Father Thurston.

Hearing he was sick, Mrs. Sewall and myself rode down to Litchfield, some 14 miles, on Wednesday, the 3d inst., to see him. On our arrival there we found him very low and perfectly unconscious, and had been for about two days: he did not speak a word from that time to his death, say some seven or eight days. He died on the 7th inst (Sabbath) at 2 o'clock, p. m. without a struggle or a groan.

He had frequently expressed the desire that his remains should be buried in Winthrop by the side of his first wife and three children. I received a letter from his son, Dea. Brown Thurston, advising me of the death of his father and the wishes of the family respecting his remains, that they be brought to Winthrop and the funeral services be at our church (of which he was pastor some 46 years). I despatched a man with a hearse to bring his remains directly here. The funeral took place on Wednesday last. The Sermon was preached by Rev'd A. C. Adams, of Auburn; text Rev. 20: 6. The assembly was very large, the church draped in mourning, and the exercises very interesting. Nine ministers were present, and a great multitude gathered around to see the face of one whom the good loved and honored. I feel thankful that our dear brother lived to see that system of wickedness he labored so earnestly and faithfully to put away (slavery) so near its end.

I have taken the liberty to drop you this note, thinking you might be pleased to know some of the particulars of the last hours of this man of God, whom we all love to honor.

Yours truly,

STEPHEN SEWALL.

*Winthrop, Me., May 13, 1865*

Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years. *Rev. 20: 6.*

**DEATH OF CHARLES STUART.**

This good man has recently, at the age of 86, been summoned to a higher sphere of service. To the abolitionists of earlier times, both in England and the United States, he was well known, and by them he was highly respected. Formerly he was a captain in the British army in India, and was a half pay officer, we believe, at the time of his death, ranking as Major. He was loyal not only to his Government but to the Captain of his Salvation through a long and eventful life. As a christian abolitionist and general reformer he has been intelligent, active and unwearied. He took a deep interest in the affairs of this country, admiring what was praiseworthy and abhorring what was evil. Revered be his memory.

**RICHARD COBDEN.**

Like Abraham Lincoln, he was a man of the people, in his origin, in his education, in his career, in his services to his country, and in the sincere, universal and intense grief of his countrymen at his decease. Born near Midhurst, Sussex, England, Dunford, June 3, 1804, he died April —, 1865. He was emphatically an honest man, industrious, independent, and especially unselfish. He declined honors tendered to him by his Sovereign as a reward for his public services, feeling that the satisfaction of having served his country carried its own compensation. The great service he rendered the people of England was his agency in accomplishing the repeal of the Corn Laws, by which, in the eloquent language of Sir Robert Peel with reference to Mr. Cobden, "The poor man ate his daily bread, sweeter because no longer leavened with a bitter sense of unwise and unjust taxation;" and in bringing about the Treaty of Free Commerce with France that has united the two countries together in interest if not in friendship.

Well might Mr. Gladstone say of him, as he did:

"Rare is the privilege of any man who, having fourteen years ago rendered to his country one signal and splendid service, now again, within the same brief span of life, decorated neither by rank nor title, bearing no

mark to distinguish him from the people whom he loves, has been permitted to perform a great and memorable service to his sovereign and to his country."

At his death the leading men in the House of Commons, of different parties, united in paying tribute to the character and merits of one who for twenty years had with surpassing eloquence, fairness, and perseverance deemed it his duty to oppose many of their leading measures. Lord Palmerston said:

"Mr. Cobden's name will be forever engraved on the most interesting pages of the history of this country."

Mr. Disraeli said:

"I believe that, when the verdict of posterity is recorded on his life and conduct, it will be said of him, that, looking to all he said and did, he was without doubt the greatest political character the pure middle class of this country has yet produced—an ornament to the House of Commons, and an honor to England."

John Bright, the intimate friend and political associate of Cobden, said with deep emotion:

"I shall leave it to some calmer moment, when I may have an opportunity of speaking to some portion of my countrymen the lesson which I think will be learned from the life and character of my friend. I have only to say, that after twenty years of most intimate and most brotherly friendship with him, I little knew how much I loved him, until I found that I had lost him."

Mr. Cobden was truly, while being a loyal subject, a citizen of the world, and a lover of mankind. He was an ardent friend of Peace, and a strong opponent of Slavery. He early saw the odious character of the slaveholders' rebellion, he had an intelligent apprehension of the state of things in this country, and he predicted the complete triumph of our government. And to crown all, he was, like our late President Lincoln, a man who feared God. Peace to his memory!

*Christian Unity.*—While Christians attend more to the points on which they differ than to those on which they agree; while more zeal is employed in settling ceremonies and defending subtleties than in enforcing plain revealed truths; the lovely fruits of peace and charity perish under the storms of controversy.—*Robert Hall.*

## SANDWICH ISLANDS.

From Rev. D. Baldwin.

LAHAINA, March 30, 1865.

The overland mail has brought us U. S. news, six weeks and two months old, and the Telegraph has given it to us, from twelve to twenty days old, from all parts of the land. Almost every week brings us our papers, and we never before read papers with such deep, such all absorbing interest. I would as soon have stopped reading the Bible, i. e. what God has said, as to have ceased to read what God has been doing, the past four years, throughout our beloved country.

How little we comprehend of God's wonderful wisdom in working! If he wishes to destroy American Slavery, he has only to leave slaveholders to the insolence, pride and madness which slaveholding naturally produces, and destruction comes. How we did long to see this wicked Rebellion confined to narrow limits and crushed out quick! But God knew just how widespread and deep and bloody it must be to accomplish his glorious purposes. In the beginning the government took all pains to show that they were not warring against slavery. They would have appeased the South—but God did not wish a rotten peace. The struggle has been a terrific one. It has convulsed the nation. The storm is not yet over—but, thanks be to God, the clouds begin to break away. The land has been drenched with blood, the blood of the young; but we will praise the Lord, if the blood of hundreds of thousands may, at last, wash out that foulest blot, which should never have been found on the escutcheon of a free nation, and that the day is so near, when our great country cannot show a single slave.

The character of the African race now stands higher than ever before. Three things in them, during this war, have rather surprised me. 1. Notwithstanding all the turmoil in the land, and abundance of wrong to the negroes, I do not hear of their ever rising to take vengeance on their oppressors. This, if true, is wonderful. 2. Their eagerness to learn wherever schools have been established for them. 3. Their oft attested courage and firmness on the field of battle. Who will have a better claim after this on American soil than they?

We have prayed for the end of slavery; God is answering; the end is coming.



But what a vast work do these changes throw on the pious! A field of 4,000,000 open before them. You are fully enlisted for this work, and may the Lord give you strength for it. I see many Christians are opening their eyes on this new and promising field of missions, and that you received over \$10,000 in December; \$50,000 a month will not keep up with the march of Emancipation.

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**LETTER FROM WILSON ARMISTEAD, Esq.**

LEEDS, ENG., 5 mo., 4, 1865.

Dear Friend, LEWIS TAPPAN,

It is long since a line passed between us, which was, I think in reference to my work entitled, "A Tribute for the Negro, &c," which I trust has not been without its use in helping to produce a better feeling towards the despised race.

As Treasurer to our "Leeds Freedman's Aid Association," I have now pleasure in enclosing for the American Missionary Society a Banker's Bill for *One Hundred Pounds*, to assist the education of the freed Negroes, both in enlightening the intellect and cultivating the hearts of these poor creatures, whom your country is so ably raising from the degrading depths of Slavery to true Christian manhood.

I was requested to accompany this donation with an expression of our feelings of horror and regret at the murder of your late noble President, and of our very deep sympathy with the people of America in the great loss sustained at so critical a period of your history, and our earnest hope that all difficulties consequent on this loss may be speedily and happily surmounted.

This feeling is shared by all classes here and everywhere. A large meeting was held in our Town Hall a few days ago for the special purpose of giving expression to it, presided over by the Mayor, a full report of which thou wilt find in the Leeds Mercury, which I have mailed with this. Such meetings continue to be held, as the following cutting from our to day's paper will testify:

**ENGLISH SYMPATHY WITH AMERICA.**—We continue to receive reports of public, Town Council, and other official meetings, from various parts of the country, where resolutions have been adopted expressive of earnest sympathy with the American people in the loss they have sustained by the murder of Presi-

dent Lincoln. In a few days there will be scarcely a town of importance in the country that will not have met and adopted similar resolutions.

I sincerely trust all may be overruled for good, and that he who has now to guide your helm will be, as I believe his predecessor was, aided by a superior power—a higher power, in doing the thing that is right.

You have been paying dearly to get rid of a mighty incubus, in the abolition of Slavery! May God bless you abundantly, as I doubt not he will. But may we not say; "it is His doing and it is marvellous in our eyes"? Let us then return him all the praise.

And now, in conclusion, I would express a hope that the cementing bond of union may grow and strengthen between us. Let us consider how far, as the two greatest and most powerful Christian governments, we can as an example to the rest of the world, *practically carry out the great Christian law of loving each other, and doing each other good!*

Thy friend, very truly,

WILSON ARMISTEAD.

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**THE FUTURE OF AMERICA.**

And what a futurity is opened before the country when its institutions become homogeneous! From all the civilized world the nations will send hosts to share the wealth and glory of this people. It will receive all good ideas from abroad; and its great principles of personal equality and freedom—freedom of conscience and mind—freedom of government through ever-renewed common consent—will undulate through the world like the rays of light and heat from the sun. With one wing touching the waters of the Atlantic and the other on the Pacific, it will grow into a greatness of which the past has no parallel; and there can be no spot in Europe or in Asia so remote or so secluded as to shut out its influence.—*Bancroft.*

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**THE CHRISTIAN BOND.**

"It is this only that will prepare us for our liberty. This bond, the bond of christian love, is the true bond after all that shall permanently unite us. There is no other. We speak of the claims of commerce and trade, of corn and cotton, that will unite the sections of our country; but these are temporary, fluctuating, perishing links. The religion of Jesus Christ is the lasting bond that connects not only Maine with Massachusetts and Massachusetts with Connecticut, but Maine with Texas, and Florida with Wisconsin."—*General O. O. Howard.*

## CHRISTIAN COURAGE.

"There is one thing that I have noticed on the field in every battle that I have witnessed, viz: that the christian man is the best soldier. Says a minister of the Gospel, writing upon this subject: It is a common saying among the officers that, as a class, the men who stand foremost when the battle rages are the christian men. Many a time I have talked with them about such scenes, and they have told me that their souls have stood firm in that hour of strife, and that they have been perfectly calm. I have had christian generals tell me this. I have heard General Howard often say that in the midst of the most terrific portion of the battle, when his heart for a moment quailed, he could pause, and lift up his soul to God and receive strength. 'And,' said he, 'I have gone through battles without a particle of fear. I have thought that God sent me to defend my country. I believed it was a christian duty to stand in the foremost of the fight, and why should I be afraid.'"—*Nurse and Spy.*

*Opinion of a distinguished Englishman.*—Mr. John Stuart Mill says, in a private letter published last evening:

As to the mode of dealing with these great questions, it does not become a foreigner to advise those who know the exigencies of the case so much better than he does. But as so many of my countrymen are volunteering advice to you at this crisis, perhaps I may be forgiven if I offer mine the contrary way. Every one is eagerly inculcating gentleness, and only gentleness, as if you had shown any signs of a disposition to take a savage revenge. I have always been afraid of one thing only—that you would be too gentle. I should be sorry to see any life taken after the war is over (except those of the assassins), or any evil inflicted in mere vengeance; but one thing I hope will be considered absolutely necessary: to break altogether the slaveholding caste. Unless this is done, the abolition of slavery will be merely nominal. If an aristocracy of slaveholders remain masters of the State Legislatures, they will be able effectually to nullify a great part of the result which has been so dearly bought by the blood of the free States. They and their dependants must be effectually outnumbered at the polling places, which can only be effected by the concession of full equality of political rights to negroes and by a large immigration of settlers from the North—both of them being made independent by the ownership of land. With these things, in addition to the Constitutional Amendment (which will enable the Supreme Court to set aside any State legislation tending to bring back slavery in disguise) the cause of freedom is safe, and the opening words of the Declaration of Independence will cease to be a reproach to the nation founded by its authors.—*Evening Post.*

*Bishop Simpson's Oration.*—At the close of Bishop Simpson's funeral Oration at the grave of President Lincoln is the following beautiful apostrophe to the departed:

Chieftain! farewell. The nation mourns thee. Mothers shall teach thy name to their lisping children. The youth of the land shall emulate thy virtues. Statesmen shall study thy record and learn lessons of wisdom. Mute though thy lips be, yet they still speak. Hushed is thy voice, but its echoes of liberty are ringing through the world, and the sons of bondage listen with joy. Prisoned thou art in death, and yet thou art marching abroad, and chains and manacles are bursting at thy touch. Thou didst fall not for thyself. The assassin had no hate for thee. Our hearts were aimed at, our national life was sought. We crown thee as our martyr, and humanity enthrones thee as her triumphant son. Hero, martyr, friend, FAREWELL.

*India.*—"India is the noblest trust ever committed to a Christian nation." A population of two hundred millions, consisting of twenty-one distinct peoples, speaking fifty-one languages and dialects, provisionally placed under our Government, claims at our hands the word of life." . . . At a durbar, or levee, recently held by Sir Thomas Lawrence, as Viceroy and Governor-General of India at *Lahore*, there were present more than six hundred native kings and chiefs."—*Wesleyan Missionary Notices.*

## THE NEGRO IN TENNESSEE.

Contraband camps have almost become a defunct institution in Tennessee. The colored population find ample employment in camp, workshop and field, and good remuneration for their labor. The most promising feature in connection with the change in their social status, is the general desire for educational instruction among all ages, sizes and sexes.

In Nashville, they have five or six flourishing schools. Knoxville has two commodious school houses, which are filled every day by most attentive learners, some of the scholars being men and women over fifty. In a barber shop in the latter place, I heard the other day a little fellow not over eight years old, read a war song from *The Cincinnati Commercial* with the utmost precision and correctness, each verse winding up with:

"When Sherman marched down to the sea," which was rendered in the most effective style. The Christian commission supplies all applicants with primers and other elementary books, and the demand for such is increasing every day. T. A.

He that oppresseth the poor reproacheth his Maker: but he that honoureth him hath mercy on the poor.



**MR. REDPATH'S REPORT.**

We have received from a friend, the report of Mr. James Redpath, superintendent of public education at Charleston, S. C., addressed to Col. Gurney, Commander of the post, from which we are happy to make the following extracts:

"There are nine public day schools and five night schools, at this post, having at least four thousand scholars. The Night Schools, for adults only, are attended by over 500 persons. These also are free, and are taught by officers, Northern citizens, and colored South Carolinians. One of the saddest results of Slavery in its influence on the once ruling class, seems to be that it has rendered them perfectly indifferent to the education and elevation of the Poor. Of the six thousand persons who have taken the oath of allegiance, not one has come forward and volunteered to teach in these adult schools.

I see no hope of educating that vast multitude of white adults in the insurrectionary States, who can neither read nor write, except by the adoption by Congress of a law restricting *while extending* the electoral franchise to those only, and all those who *can* read and write. This plan is seriously contemplated as a political necessity of the times—as a guarantee for the future peace of the nation; and one of the earliest measures introduced into the next Congress will be a Bill to prevent the readmission of any insurrectionary State into the Union until universal educated suffrage is incorporated into its Constitution. As the conduct and condition of South Carolina led to this policy, it is to be hoped that it will be the first to conform itself to it. By putting the selfishness of the educated class on the side of education, the ignorant class will be instructed.

**BATTLE OF NEWBERN.**

"A slaveholder, breathless with terror, spurred his horse to his utmost speed past his own house, not venturing to stop. Just then a shell, with its terrific, unearthly shriek, rushed through the air over his head. A poor slave, a man of unfeigned piety and fervent prayer, in uncontrollable emotions of joy, ran into his humble cabin, shouting: 'Wife, he is running, he is running, and the wrath of God is after him. Glory hallelujah! the appointed time has come; we are free, we are free!'"—*Nurse and Spy.*

**A NEGRO SCHOOL CELEBRATION.**

*Abridged from the Richmond Republic, May 30.*

A very novel scene was witnessed in the "African Church" in this city yesterday. Its main feature was the assembling of about one thousand negroes who are attending the different schools of their race here, who were addressed by a squad of teachers on a visit from Boston. The negroes, ranging in age from six to thirty years, were seated in the pews of the church, and the pulpit was occupied by the teachers from Boston and by others. Scattered along through the aisles were a number of lady teachers, who were occupied in keeping the scholars quiet, a task which was rather arduous. A picture of President Lincoln was hung on the galleries.

The exercises opened with the singing of "John Brown's body lies mouldering in the ground." At the conclusion of this song, which was sung with much spirit, the scholars went through various evolutions, such as crossing hands, putting the hands upon the head, raising the right hand, &c.

The Superintendent, Mr. W. L. Coan (of the American Missionary Association) now requested all who wanted to hear a good story to raise their hands. A large majority gave evidence that they were in a story-hearing humor, but others made some confusion. Mr. Coan remarked that he knew they felt so happy that they could not keep in; hence he did not intend to blame them; but he knew they would keep quiet during the short prayer which the Rev. Mr. Raines would offer up. During the prayer, the scholars repeated it sentence by sentence. Mr. Coan then asked several questions, to which replies were made by the scholars.

The Superintendent stated that on the 17th of April, 14 days after the evacuation of Richmond, the plan for the establishment of these schools was inaugurated. On the 18th they commenced operations with 1,500 scholars, and occupied six churches, owned by the colored people of this city. The average attendance up to the present time has been 1,400. Short addresses were then made by Rev. Messrs. Stockwell and Raines. The scholars then sang:

"Yes, Jesus loves me—this I know."

Mr. Bataille, of the Christian Commission, followed in an amusing "talk," which was loudly applauded by the scholars, who afterwards sang: "Rally round the flag, boys."

Mr. S. Mason, principal of the Elliott School, Boston, gave the scholars some excellent advice. After a brief address by Mr. Blunt, the scholars sang:

"I want to be an angel."

Mr. Van Vliet, a reporter, the Mayor of Chelsea, Mass., Mr. Crane of Baltimore, and others, made remarks. Capt. Fisher, of Boston, endeavored to impress upon them the importance of being good and studious scholars. So ended the first "celebration" of the negro schools in Richmond.

# American Missionary.

NEW-YORK, JULY, 1865.

## SPECIAL NOTICES.

The notices given under this head in the American Missionary, (paper,) may be found on the cover of this edition, to which we refer our readers for the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc.

## THE COUNTRY: ITS CONDITION AND PROSPECTS.

The Rebellion is ended. Throughout the bloody conflict, and especially during the closing scenes, the developments of Providence have been most remarkable. The joy of victory at the close of the tremendous conflict suddenly gave place to the sorrow of bereavement. In view of all that has taken place, it would seem that there could be no speculative nor practical atheist in the land. The majestic footsteps of the Almighty have been seen and felt by the whole people. May they never be forgotten! The nation has sinned, greatly sinned, and great has been its punishment. The instigators of the rebellion, and their deluded followers, have not only sinned against heaven but have committed atrocious crimes against the government and the people. Divine justice has been awfully displayed in the punishment of the whole nation, and its sword is apparently still suspended awaiting our future conduct, while the chief conspirators, with the blood of tens of thousands upon their heads, are now before the military and judicial tribunals of the country to be dealt with according to the constitution and laws they have so greatly violated.

The thoughts of the government and the people are now turned to the momentous questions of the reconstruction of the late rebellious States, and to the status of the Freedman. Both are matters of great magnitude, and they involve the future peace, prosperity, and welfare of the

whole people. Politicians and publicists have their theories, and an animated discussion is going on in all parts of the country, while the spirit of slavery is still rampant in the hearts and movements of many who would fain continue to oppress and insult the Freedman and deprive him of the advantages within his grasp. Meantime our new President, a man of unquestioned ability and patriotism, and his Cabinet, composed of the same men in whom our deceased and lamented President reposed confidence, are at the helm of State, watching the evolutions of the day, events at home and abroad, revolving great principles of civil polity and listening to the representations of different bodies, being honestly desirous, as we firmly trust, of coming to such decisions as law, freedom, the common weal and the welfare and renown of the whole country demand. It is a time for forbearance on the part of the people toward each other, a time for confidence in those called in the providence of God to administer the affairs of the nation, and, above all, a time for the Christian portion of the inhabitants to wait upon God continually for the gift and guidance of the Holy Spirit.

At this crisis let us consider the duties we owe to the cause of impartial freedom, to our colored fellow-citizens, to the world, and to God. It is conceded by most people that slavery was the cause of the rebellion. This great iniquity should then be extirpated, root and branch. It was of satanic, and not of divine origin. To say otherwise is a slander upon the word and providence of God. Let it therefore not be in the power of any State to revive the hateful thing. It can be prevented by an amendment to the Constitution, to satisfy those who have believed that that instrument sanctioned the anomalous evil; by the adoption of new Constitutions in the reconstructed States by the whole people of such States, made conformable to the amended Constitution of the United States and to existing laws



and proclamations. The people should understand that henceforth Slavery, in any form, can no more be revived or tolerated in this republic than a monarchical government. It should cease to exist among us in theory or practice under any modification whatever, and never again be permitted to return in any shape to blast the nation.

The colored man is our brother and fellow-citizen. He has a claim to our sympathy and respect. By his valor he has added to the renown of the country and been instrumental in achieving the victories over the rebels. His general good conduct, his aptitude for intellectual and political knowledge, his capacity for improvement, his membership in the great family of God as a co-equal with the white inhabitants of the country, and his being qualified with ourselves to be a joint-heir with Jesus Christ to a heavenly inheritance, entitle him to a recognition of his rights as a citizen. These are not privileges to be bestowed by his white countrymen. The colored man has inherited them, as other men do. They are his birth-right, God-given, and not to be withheld from him with impunity by his more powerful neighbor. These rights have been guaranteed to the colored man, as they have to other men, by the word of God, and they are recognized in our Declaration of Independence. For our robbery of his rights we have been chastised in the sight of all nations by Him who seems to have said to the destroying angel: "It is enough, I will wait to be gracious, and see whether the American people will cease to do evil and learn to do well, to see whether after such painful experience they will forget my retributive justice, and be so ungrateful and so presumptuous as to withhold any longer the boon of equal freedom from those who were among the bravest of the brave on the field of battle; to see if they will continue to ignore the solemn declaration of the founders of the republic that all men are equal before their law as they are be

fore the divine law; to see whether this people will again provoke me to come out in vengeance against them."

Not only are the eyes of God upon us, but we are under the eye of the good people of all nations. Justice to the colored man is demanded of us. Let it not be withheld at our peril. We may, if we will, defy other nations, but what nation ever defied the Almighty and escaped his retributive justice? We shall not be just to our colored brother, if we deny him equal privileges. Let then *Suffrage for the Negro* be the watchword of every true-hearted American. Let us "be just and fear not." Suffer not the future historian to record that a party composed of ex-slaveholders, of their northern allies, and of Irish Roman Catholics, took possession of the government because the people of the United States excluded the colored citizen from the polls.

We owe to him also an intellectual and christian education, so that the right of suffrage shall be used for his benefit, for his highest and best interests, and for the good of the country. We owe it to the world that the principles of democratic republicanism are honestly and impartially carried out. We owe it to the church that the great doctrine of the brotherhood of man be fully recognized and adopted by christians of every name and denomination. And we owe it to God our Saviour that the holy principles of impartial freedom pervade this nation. Let all disabilities then be removed from the path of colored Americans, and let them have equal privileges and opportunities in the race of life and as heirs of immortality. Social policy, true patriotism, genuine philanthropy, impartial justice and equity, no less than Christian obligation, require this at our hands. God and the world will hold us to it.

While we abhor treason against our government, and believe that traitors deserve condign punishment, let us not forget that there is such a thing as treason against the God of heaven; and that God

is just and His justice will not sleep forever. Unto us, as a people, He now says, "Thus saith the Lord: Behold I set before you the way of life, and the way of death." "Refuse the evil, and choose the good." "Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well with you."

In view of these considerations, what enlightened citizen or true-hearted christian will hesitate to use his utmost influence and most liberal aid in obeying the call of God at this crisis with respect to our treatment of the colored man, furnishing the aid he merits at our hands, for his education and religious instruction, and our full recognition of his rights as a citizen and a child of God. Let us then obey the divine call, when the soil has been prepared, when it is ready to receive good seed, and when an abundant harvest is promised to ourselves and our children if, sowing to the spirit and not to the flesh, we discharge our obligation to our colored brother, our country, and our God. \*

### MARYLAND.

*From a Baltimorean Lady.*

BALTIMORE, May 28, 1865.

I have just returned from the Hospital where are our sick and wounded Colored soldiers, many of whom I find to be from Kentucky and Missouri. I talked with one from Ohio who is a graduate of some Ohio College Institute, and intends preparing himself for the ministry. A few of them can read. In distributing books among them I would ask, "Can you read?" the answer would be "No mam, but I'm trying to," or "I'm learning fast," or "I can spell a bit," &c. All were anxious to have a prettily bound book. These men are of all shades of color from very black to almost white. Most of them are in some way crippled; having lost either an arm or leg. As I watched their coming into church on their crutches, as I saw their earnest and devout attention, the intelligence manifested in their engaging in the different parts of worship, their bright faces lighted up in singing praises to their Great Deliverer, as if

they felt that they were now freemen before the law, the uniform designating them as set apart to fight the battles of the country—theirs now as well as the white man's—I thought, Can there be found a man who would dare deny these men the right of suffrage or any other privilege which freemen have? If so, God will by some *other* judgment teach us *His* will.

### VIRGINIA.

*From Mr. W. S. Coan.*

RICHMOND, VA., May 25th, 1865.

The schools for colored people in this city are doing finely. They are all that could be expected while there are so many pupils to a teacher. The children are delighted with everything connected therewith, but with no one feature more than that of "owning der own book," purchasing it themselves. Scarcely a scholar but expects to pay and does pay for books, slates &c., and many of them from their own earnings, by "Holding de ossifer's hos," "Toting de soger's knapping sack," "Shinin' up yer boots," &c.

But I am frequently called upon by white women and children, asking for books, slates, etc., for which they are unable to pay. To-day a specimen of these Rebels, a white woman, and a school teacher here, called and asked for books for her two children, and slates and pencils for two other children, her pupils who could not pay for any thing, she said, "as she had nothing to live on but *rations*," her pupils' parents not being able to pay her anything at present, for teaching. Of course I furnished the books &c., with pleasure, although her "Ladyship" would, without doubt, insult the teachers and pupils of the "Nigger Schools," at the first opportunity. The blacks of this city can take care of themselves and are doing it, to a great extent, while many, very many white people *cannot* do so, who have formerly been of the proud aristocratic F. F. V's.

Do they not err that devise evil? but mercy and truth *shall* be to them that devise good.



## LETTER FROM VIRGINIA.

WILLIAMSBURG, VA., March 25th, 1865.

I now write to say that there is also in this land a famine of the Word of God. While on duty in Libby Prison I saw hundreds and thousands of rebel soldiers and officers, not one of whom, so far as I now recollect, had a Bible or Testament.

There is a great want of ministers and missionaries in this section of the country. The Episcopal, Baptist, and Methodist churches are all vacant. The only clergyman in the place is a colored preacher. The fact is, the whole Southern country is one vast missionary field. The clergymen of the South have, many of them, been rabid secessionists. Few of these will ever be acceptable to their congregations again. There is one class here who will, no doubt, turn their backs on our ministers and missionaries for a long while to come. I refer to the upper class, such as were once slaveholders, and have led off in the rebellion. But the masses, the poor whites and blacks, will receive them with open arms everywhere. . . . God is saying in his providence; "Go up and possess the land."

J. G. DURYEE, Chaplain 81st N. Y. V.

## NORTH CAROLINA.

From Miss Ella Roper.

ROANOKE ISLAND, N. C., April 20th, 1865.

Your letter of the 17th was duly received, and was a genuine sunbeam to me for a whole sunless day. I do not think you realize how much good a cheery word from "61 John St." can do among your daughters in the field.

Events in these "latter days" are crowding so thickly upon us that we are almost lost in a bewildered maze. One great joy follows close upon another, and before we have time to tune our hearts to the nation's pulsation of victory and hope, a despatch boat, with drooping flag shrouded in mourning, touches at our wharf, leaving a message that brings us down to the valley of humiliation. It was a sad, sad day for us all, with the solemn half hour guns booming from the forts all around, and their key tone seemed changed from the utterance of four short days before, when they thundered "victory" till the winding shores, the sea and the far off sky appeared to join the choral echo.

It has been exceedingly interesting to watch the emotions of the colored people. The fall of Richmond came upon us like a full sunrise at midnight. Matters get to flow smoothly along, even under the regime of red tape—after one becomes "used to it." So it was that

the event, talked of, and expected till it became quite mythical—startled us at last. It seemed as if another yoke had been removed from the shoulders of the Freedmen. "Thank God, the day is dawning!" "Now, perhaps my boy will come!" "I shall see my chil'en before I dies!" were among the glad outbursts that met us everywhere. On discussing the news with my scholars I was surprised to see faces, which soon passed from dubious to tearful; and upon inquiring learned that "they did not know whether they were glad or not. Would Miss Roper go home and leave them before they got through their Geography?" I assured them there was no immediate cause for alarm on that score, but they have since taken hold of Geography,—their favorite study, with redoubled zeal.

There were tearful faces everywhere when the news of our national calamity spread among them. Old and young were alike bowed down. The affection with which the President's name was always mentioned, now mingled with reverence. "God has not brought you out of Egypt, to desert you in the wilderness," I said to some who stood moaning and weeping near my school house. "I knows it, honey, but 'pears like I cant see de light anywhere. I cries mighty hard to de Good Lord, to have pity on us, now wese no friend on earth." I heard a very sharp rebuke administered among the children, to one who had spoken of "Linkum." "Why dont you call him Uncle Sam!" said an earnest indignant voice! In our own Sunny Side home, we could only murmur, when thy Father and mother forsake thee, then the Lord will take thee up.

I wish I could transmit to you, even the faintest conception of the beauty of our island in its "living green." I can but wonder how any could ever call it desolate. The air is heavy with the fragrance of magnolias, azaleas, and the wisteria; the forests are one vast conservatory where towering mounds of the snowy dogwood—the yellow jasmine and scarlet honeysuckle neighbor with or festoon the sturdy oak and sombre pine.

The velvet carpeting of the marshes almost rivals the rainbow with its mosaic of *Saracenia*, lillies and the emblematic *Fleur-de-lis*.

I trust I may be spared the imputation of egotism in regard to the island. The general

prejudice against it, makes us all the more earnest in vindicating its comeliness; and its burst of spring beauty is too great an addition to our happiness to be lightly passed over.

I enjoy more, day by day, with my scholars. They have come to seem more like a family than a school, so well have I learned the character, the desires, the life of each—so much do they depend upon me, for advice in their home affairs. The days spent in that little schoolroom, will always be sunny in memory, through however long or bright a way I may look back to them.

The attainment with which my pupils are to be satisfied is always just ahead. The end of the "First Reader" was once the desired haven, but to their surprise, a second and third develop beyond. A certain limit in Geography and Arithmetic was also established as the Ultima Thule of their ambition. The goal reached in each of these, their education, is complete. I was highly amused at seeing their ideas enlarged to-day.

A little boy in school, brought me a Testament, asking for "the place" that he might "look over" while the class were reading. It proved to be in the French, and after the close of school one of the most advanced pupils came to me with a sadly puzzled face asking, "Why cant I read that book?" I explained the difficulty, showed him his Sunday School lesson, translating it for him, word by word. He went to his class, imparting such portions of what I had told him as would most enhance his own wisdom in their eyes; but it was received as an imposition upon their good sense, and a parley ensued concerning the propriety of administering corporeal punishment to the offender. An appeal was finally made to me, resulting in the earnest entreaty to "make all them know how."

The suffering of the people is much lessened of course, by our genial April sun. Of destitution, there is still enough to make our hearts sad—is, and always will be—for have we not the poor ever with us? We are a little world by ourselves. I realize this more fully, as the state of the island becomes more settled. We have all characters among us, from the thrifty man whose industry has enabled him to put up and stock a curious little

store—down to the idle being who is never able to find his place in the world. The orphans are still unprovided for, still objects which would call forth the warmest sympathy of our kind friends at home could they see them. We have not yet felt here the almost tidal rush of refugees, resulting from the march of our victorious army. I feel that wherever these poor creatures are is the sorest need.

## SOUTH CAROLINA.

From Rev. Wm. P. Russell.

BEAUFORT, S. C., May 15, 1865.

In the afternoon of May 14th I preached upon the Common, to a large congregation, who were shaded by the great live-oaks that grow there. They seemed much interested in listening to the great truths of the gospel of Christ.

But the greatest meeting of the day was at 5 o'clock, P. M., when Rev. Dr. Fuller, of Baltimore, and Chief Justice Chase addressed the people. The blacks and the whites, the soldiers and the civilians were all there.

Dr. Fuller made the first address. In it he referred to the fact that Beaufort was his native place, that here he had preached the Gospel of Christ, and that here were his colored playmates when a child, and his slaves of later years.

He spoke of the sin of slavery, and of his own wretchedness while sustaining the relation of slaveholder. He referred to his failure in efforts to have his slaves taught, and to have them colonized, but now he rejoiced and blessed God, that the emancipation proclamation of Pres. Lincoln had freed both himself and his slaves. Some suggested that it had taken from him \$150,000 worth of property. His reply was, "It has taken 150,000 pounds from my conscience." He expressed himself desirous of seeing them have the right of suffrage, so soon, at least, as they might be able to read a chapter in the Bible. He gave them some good advice and encouraged them in their efforts to secure the respect of all good men and



the favor of God. When the old man came down from the stand he was met by a large group of his former slaves and old colored associates, who gave him a hearty shake of the hand and greeted him with one of their old plantation songs. Tears dimmed the sight of many eyes, as they looked upon the affecting scene.

Judge Chase gave the colored people some excellent advice, expressed the deep interest which he felt in their future welfare, and encouraged those who were laboring as teachers or missionaries for the elevation of those, who had been so long crushed beneath the iron heel of slavery. The children sang some of their stirring Sabbath School songs. The whole congregation united in singing the doxology, and after a prayer of benediction all quietly went to their homes.

### GEORGIA.

From Miss Colburn.

SAVANNAH, GEO., May, 1865.

Looking backward a period of three months, to the commencement of the School in Wesleyan Chapel, and contrasting it with the present aspect of the Massie School, the change is very obvious and striking. Then, like untamed animals, the children flocked in, without any ideas of order or application. Cleanliness was disregarded in many cases. Disorder prevailed, and it was almost disheartening to contemplate the array of untutored little ones, moving about so uneasily upon their benches. The question naturally arose, can these turbulent spirits *ever* be quieted and subdued?

In tracing their progress through successive weeks, and noting their advancement in civilization, there has been a marked improvement. Order has been brought out of confusion. Neatness has taken the place of untidiness.

Pupils realize that prompt obedience is expected, and yield readily.

There has been so much irregularity in classes, changes from one teacher to another, in order to grade and classify

them to the best advantage; and interruptions caused by change of location, that it is impossible to give an accurate report of their individual progress. Yet I may sketch briefly the position of some classes, who have pursued their studies, from the organization of the school.

I have a promising class in the Pictorial Primer, who commenced with the Alphabet, and are now reading and spelling quite well. They commit verses to memory, and show a quickness for their early years, which is quite encouraging. Another class, of which six of the original number remain, had scarcely mastered the alphabet. They have read thoroughly the National Primer. These are older girls, and their application has been very commendable. One of them, a quadroon, has won my heart, by her uniform good behavior, and the zeal with which she applies herself to her daily studies. She is already singled out as a future teacher of her race. My First and pet class have just finished the First National Reader, and will be immediately promoted to Sander's Second Reader. There are some fine readers among them, who speak distinctly and enunciate clearly. In Sander's Speller they would compare favorably with Northern children of the same age. My Geography class are doing well. Their lessons are short and perfectly committed: this is better than to hasten them through the book with lessons half learned. In Arithmetic they are very much interested. They commenced the study this month, and are now in the rule of multiplication.

I have a sprightly little Dolly, scarcely six years old, who in eight weeks learned her letters and read through the Union Primer. I taught her at home, during the intervals of school, and so eager was she to learn, that she would await impatiently my coming, and bound to meet me Primer in hand; during her lesson, her attention never seemed to wander, but she was entirely absorbed in her book. She is now in the Pictorial Reader, and bids fair to out-strip her class.

But while *some* show much aptitude in learning there are exceptional cases of dullness and stupidity, as there are among white children. There is not much difference in their mental capacities, restrained as they have hitherto been, and precluded from all opportunity of acquiring knowledge, it is truly wonderful that they are so tractable. The future will unfold the capabilities of the African race, and disprove the assertion so often made, that they cannot be elevated to the standard of the white man.

Oh, fruitful is the field,  
And favored, we who sow;  
The seeds of knowledge richly yield,  
And daily, hourly, grow.

#### REPORT OF REV. S. W. MAGILL.

*To the Secretaries of the Am. Miss. Association.*

I left New-York on the 13th of January and, after a stormy passage, arrived in Savannah on the 19th, thankfully recognizing the good hand of the Lord, which had been over me. The city had been less than a month in our possession, and everything was in an almost chaotic state, with this relief however, that the glorious old flag was floating freely in the breeze, and forces were rallying and ranging under it, which had both purpose and power to bring order out of confusion. My object was a definite one, the intellectual and moral improvement of the colored people—and I applied myself immediately to the study of the field of beneficent effort in their behalf, which the city presented. I found in operation an institution styled “The Savannah Educational Association,” composed entirely of colored people, the object of which was two-fold, 1st, to organize and conduct schools for the colored children; and, 2d, to do this, so far as officers and teachers were concerned, among themselves, and so demonstrate what the colored man could do if left to himself. But it was soon apparent, that there was more work to be done than the “Educational Association” could even attempt, and many children were ready to flock into a school so soon as one should be opened. So on the 20th of Feb. we opened a school in an old Methodist Chapel, with an attendance of 64 children and youth in the forenoon, and 75 women in the afternoon. It was deter-

mined to devote the forenoon to children and youth, and the afternoon to women. On the next day there were in attendance 120 in the A. M., and 85 in the P. M. But not until about the 13th of March could the school be said to be fully under way. The attendance on that day was 249 children and youth and 118 women. By the close of the week, our numbers were 306 children and 118 women, and by the close of the succeeding week, 411 and 119. On the 20th of May, when a new enrollment was made, our numbers were 607 children and 200 women. These our full numbers, but, of course, never all in attendance at once. On the 27th March, I organized a class of men for night instruction, numbering 81, increased afterwards to over 100. My plan was to conduct this class, by the aid of military gentlemen, several of whom had manifested a deep interest and readiness to assist me in the work. But those upon whom I depended were suddenly ordered away, and I found it impracticable to obtain the help needed. In consequence, this department of my work has not been as successful as I had hoped.

About 100 of our pupils have not yet mastered the alphabet, the others are at all stages of progress, from the putting together of two letter words into short sentences, to reading well in the second Reader, studying Geography No. 2, working out examples in the ground rules of Arithmetic, and writing in copy-books.

The success which has attended our labors, is eminently satisfactory. It is usually prophesied in regard to these educational efforts in behalf of the colored children, that so soon as the novelty ceases, they will weary of the school room and make no further progress. It certainly has not proved so in our school in Savannah, but the percentage of attendance was as great, and the progress as manifest, during the month of May, as during the month of March, or any other since the organization of the school, and the attention to school duties was better. We have had no organized Sabbath effort. There is this difficulty in the way: The people have their regularly organized churches and Sunday schools. There are four Baptist, one Methodist and one Episcopal churches, all open thrice every Sabbath; and these are supposed to embrace



within their range the entire colored population. Now, if we should set up any separate service, either for preaching or Sabbath school, we might be regarded by the religious leaders as divisive in our aims. To avoid this, we are trying to devise some more excellent way.

The young ladies embraced in our corps of teachers are Misses Armstrong, Bullard, Capron, Case, Colburn, Hamlin, Jenness, Marshall and Miner, who, with most commendable faithfulness and unwavering interest, are giving themselves to this work of faith and labor of love. To these we have added, as assistants in our forenoon school, two colored young women, who are members of our afternoon class, and who are acquitting themselves very well. On the 1st of May, our schools were transferred from the 'old chapel,' where we labored under great disadvantage, to the "Massie School," so called, the finest school building in the city, which was kindly granted to me by Gen. Grover, the Commandant of the District, and where we enjoy great facilities and comforts.

Of the military men, with whom I have been brought in contact, in the prosecution of my work, I would speak only in terms of commendation and gratitude. Bvt. Maj. Gen. Grover, Com't. of the District, has uniformly treated me with courtesy and shown a readiness to grant me any facility at his disposal. Maj. Gen. Gillmore, the Com't of the Department, is an out-spoken advocate of the rights of the colored people. In a private letter, a copy of which I have before me, he says, "The white inhabitants, including nearly all the prominent men, have generally been disloyal during the rebellion, and many of them are avowedly so at the present time, while the colored people, with rare unanimity, have been true to the National Flag, and the National Authority, and have never, except under armed compulsion, given aid and comfort to the insurgents. Both soldierly honor and simple justice require that during our Military occupation of this Department, no unjust distinctions as to privileges and favors be made against a loyal race resident therein, which has furnished almost exclusively, the only local defenders of our country, honor and flag." And his efficient and accomplished Chief of Staff, Bvt. Brig. Gen. S. L. Woodford has been all that we could ask, in respect to

the disposition which characterizes him and the determination by which he is actuated, to do all that it becomes him to do, for promoting the education and general improvement of the colored people. It is a source of great satisfaction to feel yourself within the spheres of such men, while engaged in this great work.

In the review of our work in Savannah, as in regard to the progress of events in the country at large, surely we have reason to thank God and take courage—and to gird ourselves afresh to the work, which is sure to expand as we prosecute it, and is worthy of the best exertions which the philanthropist and the christian can make.

SAVANNAH, GEO., June 10, 1865.

## LOUISIANA.

From Rev. Huston Reedy.

BATON ROUGE, May 11th, 1865.

I write to you to let you know that we are still progressing in the Missionary cause. The field of labor is still increasing, as the country is opening to us daily. I visited one of the neighboring plantations the other Sunday, and there found the people in much need of the Gospel, and indeed I could scarcely refrain from weeping to see with what joy and gratitude, with what earnestness and zeal these poor creatures received the words of Life. I felt loth to give them up even for a short time.

The work at Port Hudson is also in a prosperous condition; there has been quite a revival there during the past month, and twenty persons have been hopefully converted, and are anxious to be baptised. The demands upon me are so great that I can scarcely get from one place before I am needed at another.

In this place, the church is doing well. The people are improving religiously, morally and intellectually. There is but one Sabbath School here at present. It is very large, and there are children enough to fill another. I am going to establish one as soon as possible, and would be very glad to receive some Sunday School books, papers, catechisms, &c., if the friends at

the North can make it convenient to send them.

The children are, I am happy to say, advancing in learning, morals and religion; and by the manifestations shown at their exhibitions give encouragement to all who are interested in them. They also show to that portion of the world that is so blinded by prejudice as to say they are not fit to be educated, that they have minds capable of cultivation and souls to be saved.

—♦—♦—♦—

*From a Merchant at New Orleans.*

Inclosed find Programme of Exercises at the first Anniversary of our large Colored Sabbath School. I will not attempt to describe the effort, but, so far as I can judge, and so far as I can rely upon the decisions of very intelligent spectators, I am safe in pronouncing it a really wonderful success. I never knew white children to do better. I heard one Federal officer remark with emphasis that he had never witnessed anything of the kind in the North that excelled it.

A few of the children of this Sabbath School could read *fifteen months ago*, but the *masses* had not learned their letters I think. You can draw encouragement from, and base appropriate remarks upon, the above facts. Papers, small books or primers, and tracts that can be *given away* each Sabbath,—made attractive by pictures, and easy to read by large print and lines well leaded or separated, are *much* more suitable and practical for colored Sabbath Schools than regular Libraries. Fine closely printed books, such as some of the Societies publish, might nearly as well be thrown into New-York harbor, as sent out here for new beginners to read.

#### STATE OF THINGS AT NEW ORLEANS.

Rev. Dr. Eddy, of Northampton, Mass., on his recent return from a visit to New Orleans, is reported as having said:

He was much with the freedmen and impressed by their genuine Unionism, and their intelligent comprehension of their condition, and the nature of the conflict between the north and the south, which they understood better than the whites. The best and most eloquent speeches he heard on the war and the death of the President were by colored preachers, one in particular by a slave. The colored population he considered entirely re-

liable for the Union; and he was convinced they should be enfranchised, to secure loyal representation and legislation, and as the only way to control the disunion whites. An amnesty by our government he thought would place the disunion party largely in the majority. He did not think it necessary to make the suffrage of the blacks dependent upon their being able to read and write—a stimulus to improvement—as they are exceedingly anxious to learn, and their progress is not only creditable but remarkable. Though objecting to General Banks' political arrangements, he said the system of free schools which he had established was a noble one and worked admirably. Of 15,000 children, 5 to 12 years of age, more than 9,000 were in the schools, with an excellent band of teachers, and their success was marvelous. The free colored population are so wealthy and intelligent in New Orleans and take so much interest in the slaves, that probably no place South can show such favorable specimens of the colored people. He was surprised at the intelligence he discovered among the colored population; negroes with the obscure dialect of the plantation seemed to give clear ideas of the agitating questions of the country and their own position, which satisfied him that if allowed to vote, they would prove a strong element for conserving the Union cause in the South.

The testimony of such a well informed man, "who has not previously entertained the extreme opinions of either Northern wing," are not only interesting but valuable. No greater service can be done, at this time, to the cause of truth and human progress than the interchange of friendly visits, North and South, by intelligent and fair-minded persons and the publication of their views as to the existing state of things.

#### —♦—♦—♦—

#### MISSOURI.

From Miss Sarah G. Stanley.

St. Louis, Mo., May, 1865.

I must not fail to refer to the general cleanliness and tidy appearance of most of my scholars. The girls come daily to school attired in neat print dresses and shaker hoods; the boys in garments, if patched, yet scrupulously clean. Now and then there are innocent little attempts at elegance too—polished boots, and a fragment of ribbon encircling a white shirt collar. Many of them, whose parents became free previous to the rebellion, are as well clad as any children of the North. I have had but one occa-



sion to administer reproof for untidiness and neglect of proper ablution. I spoke to the child, a flaxen-haired, rosy-cheeked little boy, privately and as tenderly as possible, understanding that little children have sensitive hearts as well as those of "larger growth." The little one's face flushed painfully and turning his sad blue eyes filled with tears to my face he said simply, "My mother is dead, and I never had any father." I think my own eyes filled then, and my heart yearned inexpressibly over this poor neglected orphan, whose Saxon face was sufficient evidence that he had said truly, "I never had any father." There are many such as he in the school; the great preponderance of the mulattoes over the blacks immediately arrests the attention of the spectator. Of the whole number (one hundred) there are not, I think, twenty blacks.

It is scarcely requisite to enter into any detailed account of the amount of work I find daily necessary to perform. The fact of one hundred pupils under my charge, all of whom can read, and whom it is impossible to hear in concert recitations, which would economise time and strength, speaks for itself. In this school the teacher's body must be literally "a living sacrifice" to God and duty. Through the hours of exhausting labor I repeat again and again, "Be not weary in well doing, Oh, soul; *be not weary*,—think of Gethsemane and of the hill of Calvary, and forget your small burdens; Christ has done *so much* for you, it is *so little* you can do for him." I know that every effort made from an earnest and conscientious desire to advance the Father's kingdom and to show forth his glory, will be blessed; and so I trust his promise, that "in due season ye shall reap if ye faint not," and that he who faithfully performs the duty to which he is appointed, "shall doubtless come again rejoicing, bringing his sheaves with him."

I have a large and deeply interesting Sabbath School class. Our earnest and prayerful study of the Divine word I trust

may make them wise unto salvation, may lead them to become followers of God as dear children and "to know the love of Christ which passeth knowledge." A weekly Bible class for adults is in contemplation, but not yet organized. I had designed meeting the class on each Friday afternoon, but physical inability, and the severe labors of the school room have hitherto prevented. May the grace of God enable me to do all that is acceptable to Him.

#### FREEDMEN OF MISSISSIPPI VALLEY.

Rev. Jacob R. Shipperd, in communicating the results of his tour of the Mississippi, says:

THE EMANCIPATED are prudent, intelligent, industrious, capable of every duty, and fit for every franchise of citizenship; worthy, modest, patient, waiting for opportunities and advantages as those wait who use all that is within reach meanwhile. Their appetite for useful knowledge is unparalleled in the history of freed peoples. Their readiness to part with rudeness and vice is equally surprising. A gentleman who preceded me a few days at Hampton and Fortress Monroe—and it should be observed that he was a staid, conservative, cultivated Bostonian—declared to a friend that his eyes and ears had compelled him to accept indications of intellectual and moral attainments, which he would not have credited upon the affidavits of any hundred of his best neighbors. Similar declarations have recently been made by visitors to the Charleston schools and churches.

*How to make the Negroes work.*—The negroes will work faithfully if they are justly dealt with. A year ago a planter near Memphis offered the negroes one half the net earnings of his plantation if they would stay with him. His offer was accepted and the blacks worked steadily along. Several times some of them were carried off by Federal or rebel raiding parties, but they always made their way back home, and having been fairly paid what was promised them, they are working bravely upon the same terms. Others who made similar promises, but failed to keep them, are now deserted by their hands, and cannot make half a crop.

#### Children's Department.

##### CHILDREN IN JAPAN.

During more than half a year's residence in Japan, I have never seen a quarrel among young or old. I have never seen a blow struck; scarcely an angry face. I have seen

the children at their sports, flying their kites on the hills, and no amount of intertangled strings, or kites lodged in the trees, provoked angry words or impatience. I have seen them intent on their games of Jackstones and marbles, under the shady gateways of the temples, but have seen no approach to a quarrel among them. They are taught implicit obedience to their parents, but I have never seen one of them chastised. Respect and reverence for the aged is universal. A crying child is a rarity seldom heard or seen. We have nothing to teach them in this respect out of our abundant civilization. I speak from what I know of the little folks of Japan, for more than any other foreigner have I been among them. Of all that Japan holds, there is nothing I like half so well as the happy children. I shall always remember their sloe-black eyes and ruddy, brown faces with pleasure. I have played battledore with the little maidens in the streets, and flown kites with as happy a set of boys as one could wish to see. They have been my guides in my rambles, shown me where all the streams and ponds were, where the flowers lay hid in the thicket, where the berries were ripening on the hills; they have brought me shells from the ocean, and blossoms from the field, presenting them with all the modesty and a less bashful grace than a young American would do. We have hunted the fox-holes together, and looked for the green and golden ducks among the hedges. They have laughed at my broken Japanese, and have taught me better; and for a happy good-natured set of children, I will turn out my little Japanese friends against the world. God bless the boys and girls of Nippon.—

*Letter from Japan.*

#### LETTERS TO THE TREASURER.

*From an old friend in Connecticut.*

Herewith please find my donation for the promotion of the objects of the American Missionary Association. By the glorious events of Divine Providence, there must be thrown upon your society a greatly increased amount of labor for the down-trodden and oppressed. What a change since your pioneer efforts in the anti-slavery cause. I cannot but look back with gratitude to the change that has occurred in about twenty-five

years since I first embarked in the anti-slavery cause, when I was read out of a prominent place in the Democratic party for my anti-slavery stand. I have lived to see my prominent persecutors all become most decidedly and politically anti-slavery. God has wrought, by human instrumentality, wonders on this subject. As we look back, how manifestly has the Lord caused the wrath of the slaveholders to praise him and further the glorious cause.

*From a new friend in Ohio.*

No one of the popular philanthropic projects of the age, has so impressed my mind, as this—To educate the freed men and women with their children, so that they can read the word of God for themselves, seems to me as much a work of true Christian philanthropy as freeing them from the chains of bondage. I trust that before many months you may hear from me again on a measure of more advantage to this blessed cause, than my recent contribution.

*Letter from Judge S. A. Foot.*

GENEVA, N. Y., June 4, 1865.

Your monthly "American Missionary" is one of the most interesting papers I read. The work you are doing for our Freedmen and women is cheering. Instructing and elevating them so as to prepare them for their new position is the great duty of the present generation of this country. Would that I could do more than I am doing for this work which it seems to me a gracious God has cast upon us. Enclosed is a small contribution for the object mentioned.

*From Vermont.*

Enclosed please find three dollars to pay for the American Missionary, and surplus to assist in educating the Freedmen. I have just given my last child, a noble young man, to assist in elevating those who have been so long oppressed. He sleeps in Beaufort S. C., ere he had but just commenced his work. But, in the language of the lamented Cox, I say "let a thousand fall before the poor Africans are given up." We pay our regular subscription in our own church for the same purpose. But we honor your Society as the first in the field that is now so gloriously waiting to be harvested.

#### RECEIPTS

From May 1 to May 31, inclusive.

MAINE.

Bangor. First Cong. Ch., by G. A. T., Treas.,	49 00
Kennebunk. Miss Lucy Sewall, by F. E. F.,	10 00
Saco. D. Jordan,	2 00
Winthrop. S. B.,	50

NEW HAMPSHIRE.

Bristol. Cong. Ch. & Soc., by Rev. C. F. A.,	8 00
Candia. Cong. Ch. & Soc., by E. L.,	8 30
Hamstead. Collected by Miss J. S. Eastman, by Rev. T. C. P.,	30 00



Jaffrey, J. D. & S. H. Gibbs, 2 00  
 Lancaster, H. F. Holton, 1 00  
 Lisbon, Individuals, by N. I., 3 00

## VERMONT.

Bethel, Rev. T. H. J., 37  
 Clarendon, J. N. P., by Rev. W. T. H., 50  
 Norwich, Mrs. B. Nichols, 1 00  
 Waterbury, Mrs. H. Griswold, 2 00  
 West Albany, SILAS SMITH bal. to const. him-  
 self L. M., 10 00

## MASSACHUSETTS.

Ashburnham, First Ch., by W. & Co., 55 72  
 Becket, MISS SOPHRONIA HUNTINGTON, to  
 const. herself L. M., by A. T., 30 00  
 Boston, J. McClutchey, 2 00  
 Boylston Centre, G. E. C., 15  
 Chicopee, First Cong. Ch., by S. S. 2d, 25 00  
 Curtisville, M. L., by J. C., 50  
 Danvers, Maple St. Ch., by J. S. L., Clerk, 114 35  
 East Bridgewater, Union Soc., by W. & Co., 42 51  
 Falmouth, Miss L. Lawrence, 5 00  
 Freetown, "A Friend" \$2; others \$1, 3 00  
 Grafton, Evang. Cong. Ch., to const. MRS.  
 HARRIET E. MILLER, L. M., by E. B. B.,  
 Treas., 30 00  
 Georgetown, First Cong. Ch. & Soc., by W. & Co., 54 68  
 Halifax, J. Soule, by W. & Co., 2 00  
 Hampshire Co., "An Old Friend," 10 00  
 Housatonic, Cong. Soc., by Dr. N. P., 50  
 Ludlow, E. Frost, 2 00  
 Lynn, Bal. to const. JAMES POOL, L. M., by  
 W. & Co., 25 00  
 Manchester, First Orthodox Ch., by W. & Co., 16 20  
 Mansfield, Orthodox Cong. Soc., by W. & Co., 7 60  
 Marshfield, Second Trin. Cong. Ch., by W. & Co., 5 00  
 Medfield, A Friend, 80  
 Methuen, First Cong. Soc., 30 00  
 Natick, Cong. Ch. & Soc., by W. & Co., 13 10  
 Newton, Mrs. M. A. Chase, for *Home M.*, 5 00  
 Northampton, Mrs. N. Clark, by J. P. W., 1 00  
 Northboro', Mrs. E. B. Ball, by J. H. C., 2 00  
 Norton, A. P. G., 25  
 Raynham, Mrs. Ruth Gilmore, 5 00  
 South Danvers, Mrs. H. C., 25  
 Southborough, Pilgrim Cong. Ch., by W. & Co., 17 70  
 Shrewsbury, Leander Maynard, 16 00  
 Springfield, Harvy Sanderson, 10 00  
 Taunton, Mrs. P. Dean, 2 00  
 Townsend, M. E. Haynes \$5; others \$2.50, by  
 W. & Co.; "H. N. S." \$5, 12 50  
 West Boylston, Mrs. M. B. W., 50  
 West Cummington, Mrs. E., Clara L. & Nellie  
 T. Whitman, 1 00  
 West Newton, Mrs. A. Smith, 3 00  
 West Stockbridge, Miss Bethia French, 3 00  
 Worcester, Hon. Ichabod Washburn \$500; In-  
 dividuals, by J. E. P., 50c., 500 50

## CONNECTICUT.

Danbury, Mrs. N. Wood, 2 00  
 Cobalt, JEREMIAH H. TAYLOR, to const. him-  
 self L. M., 30 00  
 Franklin, W. B. Hyde, 1 00  
 Guilford, Jason Seward, 10 00  
 Lebanon, T. E. Metcalf \$10; C. A. Birchard \$5;  
 B. Metcalf \$2 Individuals by G. W. A., 75c., 17 75  
 New Haven, C. Goodyear, by A. T. \$5; Ralph  
 Tyler \$5; S. W. Upson \$1; Individuals, by J.  
 C. \$3.50, 14 50  
 Saybrook, Geo. Dibble \$5; R. K. Bushnell and  
 J. Dibble \$2 ea., 9 00  
 Saugatuck, M. J. W., 25  
 West Meriden, E. K. Breckenridge, 6 00  
 West Winsted, Rev. R. C., 50  
 Woodbury, Judah Baldwin \$53; Benj. Fabrique  
 \$5; D. S. Bull \$2, 60 00  
 Wolcottville, Rev. L. W. Abbott, 1 00  
 "A Friend," 10 00

## RHODE ISLAND.

Newport, A. Parmenter, 1 00  
 Providence, Miss S. A. J., 25

## NEW YORK.

Albany, H. M. Payne, M. D., 8 00  
 Bainbridge, B. C. Brown, 3 00  
 Blossvale, Mrs. A. Doty, 1 00

Brooklyn, Miss Wood and Mr. Garbutt \$5 ea.;  
 Cash \$1, 11 00  
 Brockport, Mrs. Lydia Gifford, 5 00  
 Champlain, First Presb. Cong. Ch., by J. S.,  
 Treas., 47 27  
 Champion, Constant Crandall and J. A. Hub-  
 bard \$5 ea.; Mrs. H. C. Davis \$1, 11 00  
 Crown Point, A. Penfield \$20; A. P. Harwood  
 \$1, 21 00  
 Corning, Mrs. J. C. Hoyt, by Rev. W. A. N., 1 00  
 Danby, C. Williams, by Rev. W. M., 5 00  
 Dryden, Mrs. Lucy B. Eastman \$5; Rev. L.  
 H. 50c., 5 50  
 Dundee, Rev. J. C. Moses, 3 00  
 Eden, Asa Warren, 5 00  
 Fulton, "A Friend of Missions" \$50; C. G.  
 Case and F. Seymour \$3 ea., by Rev. E. L., 56 00  
 Fort Covington, Mrs. O. Howard, 5 00  
 Fort Wood, Bedloe's Isl. Communion Coll. by  
 Rev. Dr. P., 6 08  
 Gorham, Rev. H. E. Woodcock, 5 00  
 Howell's Depot, Cong. Ch. & Soc., by Rev. G.  
 J. M., 21 25  
 Lockport, Cong. Ch. Mon. Con. Coll., by E. S., 17 16  
 Lyndonville, Rev. F. A. C., 25  
 Newark Valley, Cong. S. S., by B. W., 3 65  
 New York, Edmund L. Champlin \$30 to const.  
 MRS. FANNY CHAMPLIN, L. M.; Ch. of the  
 Puritans, Mon. Col. \$13, by Dr. E. W., Treas.,  
 Rev. C. C. Starbuck \$5; Wm. Afflict and Mrs.  
 Janes \$2 ea., by Rev. D. F. N.; T. S., by J. C.,  
 50c.; Mrs. R. M. W. 25c., 52 75  
 Onondaga Valley, William Sabine bal. to const.  
 JOSEPH F. SABINE, L. M., 15 00  
 Portlandville, Miss A. M. R., 50  
 Scottsville, Mrs. G. G. H., 25  
 Skaneateles, Mrs. J. Bates, 1 00  
 Summer Hill, F. G., 25  
 West Camden, Mrs. L. A. Smith \$2; Mrs. H.  
 Tuthill \$1, 3 00

## NEW JERSEY.

Paterson, First Cong. Sunday Sch., to const.  
 MISS HELEN STEPHENS, L. M., 30 00

## PENNSYLVANIA.

Claysville, J. Howe, 1 00  
 Lundy's Lane, J. E. W., by J. N. M., 50  
 Mercer, J. R. Hannah \$5; Jos. Sykes \$5, 10 00  
 Mt. Pleasant, Individuals, 30  
 North East, Benj. F. Spooner and O. Selkregg \$5  
 ea., by M. L. S., 10 00  
 Octoraro, J. B. Davis \$2; others 50c., 2 50  
 Philadelphia, J. H. Southworth, 5 00  
 Springfield Cross Roads, W. Halliday and E.  
 Brown \$1 ea.; others 50c., by J. N. M., 2 50  
 State Lick, Capt. J. W. R., 25  
 Stewart's Run, S. S. Joycein Jr., 1 50  
 Washington, Dr. F. J. Le Moyné, 100 00

## KENTUCKY.

Louisville, Mrs. C. K. Sanger, 1 00  
 Murfreesboro, O. Blanchard, by Rev. J. G. F., 5 00  
 —Mrs. E. Woodson, 5 00

## MARYLAND.

Baltimore, T. D. Anderson and R. Copeland \$5  
 ea., 10 00

## OHIO.

Ashtabula, J. Dick, 3 00  
 Barnesville, Individuals, by W. T., 3 00  
 Bronson, Cong. Ch., by G. B. H., Treas., 25 00  
 Columbus, L. Case \$70; "S. B." \$10.50, 80 50  
 Dayton, Mon. Con. Coll., by Rev. J. E. T., 20 00  
 Edinburgh, P. Barron, M. D., 1 00  
 Fowler's Mills, J. Persey \$2; others \$3, 5 00  
 Madison, Nathaniel Blakely \$8; L. B. Woolever  
 \$2, 10 00  
 Middlefield, Mrs. L. S. B., \$1.50; E. J. H. 25c., 1 75  
 Oberlin, J. W. Merrill \$100; R. V. C. A. HOYT,  
 to const. himself L. M., by J. M. F. \$30, 130 00  
 Painesville, First Ch., by S. T. L., 50 50  
 Regnier's Mills, Individuals, by S. L. B., P. M., 3 00  
 Richfield, Robert Gargett, by Rev. J. A. McK., 5 00  
 Sandusky, Cong. Ch., by L. H. L., 23 00  
 Sylvania, Estate Dr. A. Miner, deceased, for  
 Mendi M., 15 23  
 Wakeman, Miss. Soc., by Miss S. C. C., Treas., 5 00

## INDIANA.

College Corner. Coll., by Rev. E. T.	9 50
Crawfordsville. Rev. W. J., by S. F.	25
Thorntown. C. A. Chawner,	2 00

## ILLINOIS.

Asbury. Mrs. D. A. Aldrich,	1 00
Aurora. Mrs. L. S. Hartzell,	1 00
Batavia. Miss L. Cooper, by Rev. S. F. P.,	5 00
Bloomington. Cong. S. S., by H. B. H., Supt.,	5 00
Blue Island. Coll., by Rev. S. F. P.,	6 56
Champaign. S. Conkling,	5 00
Chesterfield. Mrs. C. P. Cooley,	1 00
Half Day. Individuals, by J. P.,	2 50
Knoxville. Wm. H. Holcomb,	5 00
Wellington. Mrs. D. W. Jackson,	1 00
Morrison. R. White,	3 00
Plymouth. Edward Whipple,	5 00

Quincy. Mrs. Jeremiah Rose \$200 to const. MRS. ANNETTE R. KINGSBURY, MARGARET ALICE BROWN and KATHERINE AVERY DUNNING, L. M.'s., by Rev. S. H. E.; First Cong. Ch. \$38.80 to const. DEB. WIL- LARD KEYES, L. M., by C. H. B., Treas.,	238 80
Round Grove. F. Simonson,	1 00

Sparta. Bryce Crawford \$30 to const. MRS. J. K. ANDERSON, L. M.; Wm. B. Taylor, R. Ros- borough, Wm. Rosborough and Wm. Addison \$5 ea.; H. Gardner, P. B. Gault, B. C. Craw- ford and R. Crawford \$2 ea.; C. Miller and A. Miller \$1 ea.; M. McMaster \$10; M. Lyons, J. Smylie and F. White \$2 ea.; Wm. Rutherford, J. Finley, S. Leslie, R. Rankin and D. Yeoman \$1 ea.; others \$4; Union Sab. Sch., by J. H. Supt. \$25,	110 00
Wheaton. Cong. Ch., by Rev. S. F. P., \$51.40; L. Fonda \$1; others \$2, by Rev. S. F. P.,	54 40

## MICHIGAN.

Albion. A. W. Gustin,	5 00
Bellevue. T. C. Clark,	3 00
Big Beaver. "Mrs. E. M.," by Rev. C. C. F.,	5 00
Casco. A. Topping,	5 00
Detroit. Rev. C. C. Foote \$5; Mrs. ——— \$2,	7 00
Olivet. "Mrs. R. M. B.," by Rev. C. C. F.,	20 00
Saline. Eli Benton,	8 00
Washington. I. P. Holcomb,	20 00

## WISCONSIN.

Baraboo. Rev. E. D. Seward,	1 00
Dover. Bequest of John Spriggs, deceased, by J. S. Ex.,	30 00
Sparta. Joseph Avery,	5 00

## IOWA.

Dakotah. Rev. S. H. Taft \$2; J. G. Lorbeer, S. C. Wickes and Mrs. L. A. Wickes \$1 ea.; C. A. L. 50c.,	5 50
Davenport. Edwards Cong. Ch. M. C. Coll., by Rev. W. W.,	3 00
Marion. S. D. and others,	75
Quasqueton. W. H. Scott \$5; M. R. Adams \$3 for Foreign M.,	8 00

## MINNESOTA.

Mineapolis. Plymouth Ch., by G. H., Treas.,	30 50
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## KANSAS.

Zeandale. W. B. M.,	50
— "A Friend,"	5 00

## FOR FREEDMEN.

(\$4,501.56)

## MAINE.

Auburn. Court St. F. W. B. Sab. Sch., one box books & C., by H. C. G.	
Belfast. First Cong. Ch., by W. & Co.,	23 00
Centre Cullford. Mrs. R. Hatch, by Rev. R. W. E.,	1 00
Litchfield Corners. One bbl. C., by G. C. W.	
Lovell. Cong. Ch., by Rev. J. S.,	11 25
Monson. Rev. R. W. Emerson,	1 00

## VERMONT.

Burlington. Ladies, one bbl. C., by Mrs. L. M.	
Brattleboro'. Cong. Ch. & Soc., by F. T.,	38 66
Clarendon. Cong. Ch. & Soc. by Rev. W. T. H.,	20 00

Middlebury. Mrs. D. T. Robinson \$10; J. M. Boyce \$2,	12
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